

The Ansgar Lutheran

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Number 37

The Church Spire on the Prairie

**Daneville Lutheran Church, North Dakota,
Celebrates its 50th Anniversary**

may not seem to be a big event, when a country church celebrates its 50th anniversary, but too often we get the energy, devotion, love and sacrifice that went into the building of such a church. 50 years from now the very new home mission congregations will celebrate their 50th anniversary. But they will not be able to talk of the struggle that the congregations had who were celebrating their 50th birthday. The members at that time were often poor and they lived in the most primitive houses. They barely made their living. Yet they tried to get a congregation, and the pastors tried to serve them even though they were very poor too.

The home mission churches of today receive everything as it were on a platter compared to these old pioneers. Parsonage, first unit of church, parish work, and what not are taken for granted, when a congregation is started now. Not so 50 years ago.

We got to think of this when we got the report of the Daneville Lutheran Church of North Dakota. It celebrated the 50th anniversary July 6-7 this year. The Year Book of the synod will reveal that all the congregations in the North Dakota - Montana District were organized in the first decade of this century with the exception of the church at Bowbells, N. Dak., which is dated 1899.

Northwestern North Dakota was one of the last remnants of good free homestead land to be given to settlers.



Church and Parsonage



From the spire of this church you have a great view. You look far into Montana, and turning north you can get a glimpse of the boundary of Canada.

And about 1900 the whole country was occupied. The people came and built their sod houses and started to plow. And then they also thought of a church. There was very little home mission aid in those days. But they went ahead in faith.

Your editor spent the summer of 1913 at Westby, Montana. The Railroad had just come in, and the town, which was in North Dakota, was moved to Montana.

All kinds of people came to try to get work moving the town. This was an exciting time. We got a job in the country. The church was being built at the time, and we had a share in it, because we gave the congregation a week's work of painting.

The prairie was being broken, barns and houses being built. People were moving out of their sod houses into the new frame houses, and the house of God was erected.

There was adventure in more than one sense.

(Continued on Page 13)

News and Notes

DR. AND MRS. R. E. MORTON HONORED

Special recognition was given to Dr. and Mrs. R. E. Morton by the Dana College and Trinity Seminary Alumni Association Friday, August 17, at their home. Honoring them for their many years of service to the College and Seminary the Association presented the Mortons with an engraved silver serving tray. Making the presentation were Robert Hemmingson of Lincoln, Association president, and Lee Daggett of Blair, treasurer.

Harlan, Ia. Pastor Lyle Paulsen.

When our new parsonage on Grand Avenue was dedicated, our former pastor and Iowa District President, C. M. Videbeck, officiated. A short program included musical numbers by Pastor and Mrs. Stanley Carlson of Shelby. A coffee fellowship followed the program. At the same time open house was held in the old parsonage which is now our Parish House. The latest addition to our equipment there is the erection of a fire escape, in compliance with the law.

Our Co-operative Bible School, in which we work together with four other Protestant Sunday Schools, experienced another successful school. Attendance was a bit smaller than the first year, but both pupils and teachers feel that it is a very worthwhile undertaking and they enjoy it.

Five adults and four children became members of our congregation by transfer in June.

A new endeavor in our church was a "Golden Age" party, sponsored by the Visitation Committee. All "youngsters" over 70 were invited for an afternoon of musical numbers, lunch, and social visiting. Special recognition was given to the oldest lady and man, and to those with the greatest number of descendants. 43 were present, and enjoyed their party a lot.

During the summer months Raymond Pedersen, Charles Andersen, and Lynwood Fredricksen, theological students, have occupied the pulpit.

"Daneville Colony and Church Through Fifty Years", a 179 page book by various authors is available for \$2.50 by writing to Mr. Matt Mad-

sen, Westby, Montana, or Rev. Ejvind H. Nielsen, Westby, Montana, or Lutheran Publishing House, Blair, Nebraska.

The Keepsake Plate showing a picture of Daneville Church and parsonage sponsored by the Ladies Aid is available by writing to Mrs. Thorvald Nelson, Westby, Montana. Price is \$2.00.

Old Clothing to Japan.

As previously stated by Pastor Lloyd Neve there is a great need for winter clothing for our workers in Japan, especially men's clothing for evangelists, the heavier the better. Good used dress suits (preferably of conservative colors), heavy jackets, sweaters, trousers, overcoats are needed. Please send it directly to Pastor Lloyd Neve, 117 Ni Chome, Sasayama Machi, Kurume, Japan or to Pastor Paul Johnsen, 74-2 Kasuga Cho, Chiba Shi, Japan.

New Address:

Dr. Hans C. Jersild
1133 70th Street
Brooklyn 28, New York

WISCONSIN DISTRICT

The 59th Annual Convention of the Wisconsin District of the United Evangelical Lutheran Church will be held at Neenah, Wisconsin upon invitation from Our Savior's Church, Meade and S. Commercial Streets, September 13-16.

All the Congregations are urged to send delegates (2 per congregation) and all pastors are expected to attend.

Reservations should be sent to Pastor Paul G. Rasmussen, Meade and South Commercial Streets, Neenah.

Pastor A. S. Petersen, Pres.
Pastor T. A. Hansen, Sec.

A Public Warning has come to us from the U. S. Department of Health against the Hoxsey Cancer Treatment for internal cancer. The Food and Drug Administration has conducted a thorough and long continuing investigation of Hoxsey's treatment. No cures have been verified according to information received from Washington, D. C.

Denmark, Wisconsin—A social gathering of members of Our Savior's Lu-

DISTRICT CONVENTIONS

Illinois District

Sept. 13-16
Clifton, Ill.
Send reservations to
Mrs. Leroy Lukow
Clifton, Ill.

Nebraska District

Sept. 13-16
Denver, Colorado
Send reservations to
Mrs. Arnold J. Kirkegaard
Rt. 3, Box 206,
Denver 8, Colorado.

Wisconsin District

Sept. 13-16
Neenah, Wis.
Send reservations to
Mrs. Leo Boehm
Box 229
Neenah, Wis.

theran Church was held Sunday afternoon, August 26 on the church grounds of Trinity Lutheran Church. The occasion was a double birthday party in honor of Pastor and Mrs. H. Thomsen. A short program was presented which included two numbers sung by Esther Johnsen, Co-stance Larsen, Florense Nelsen and Ruth Johnsen. James Olsen recited Scripture and expressed our thanks for the many faithful hours our honored guests spent for each of us giving us spiritual aid. The various organizations presented gifts to the honored birthday guests and a love chair was presented to Pastor and Mrs. Thomsen from the congregation by our president, Mr. Raymond Larsen. The remainder of the afternoon was spent in visiting and enjoying refreshments prepared by the ladies of the church.—Corr.

Correction. The first news item on page 2, in the Sept. 3rd issue is not clear. It should be headed Hussa Alberta, Canada, Rev. E. Olsen, pastor.

ILLINOIS DISTRICT WMS

The annual business meeting of the Illinois District W.M.S. will be held at Clifton, Illinois on Friday, September 14th at 2:00 P.M.

The Worship Service sponsored by the W.M.S. will be held at 8:00 P.M. Friday with Pastor N. B. Hansen, Chairman of the Board of Foreign Missions of U.E.L.C., speaking.

Mrs. F. F. Busch, Secretary

THE ANSGAR LUTHERAN. Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr. Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.50 a year if the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second class matter, December 14, 1923, at the Post Office at Blair, Nebr., under Act of March 3, 1879.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

WE WANT A CHURCH COLLEGE WE MUST PAY FOR IT

Some people were shocked because the budget for a College was increased by some \$40,000. The budget for Dana College alone is \$131,000 for 1956-1957.

With the cost of living and operation this is not even high. The fact is that with only about 250 students, we cannot expect to get by on that, if a reasonable amount of money is to be used for equipment, books, salaries, etc.

Christian Century maintains that a church college needs about 1,000 students in order to operate like a college with respect to faculty salaries, library, and other necessary equipment.

Last year there were one thousand non-public colleges, most of them church related, that enrolled less than 500 students each. The average registration in this group was 230.

Now let us say it is natural that the salary of a college instructor at a church related college may not be as large as at a state college. Church college professors and pastors are in their positions not because of the money but because of the mission. A young man spends two or four years in the seminary and accepts a call for \$4,000 or so. This call may demand much driving and therefore a high car expense. Another man spends two years in graduate work and becomes a college professor. He does not have the driving expense that the pastor has. And he has a longer vacation in which he can add to his income. We are trying to say that professors at a church college and pastors should be treated alike.

But when this is said you must also admit that if you want to have good professors you need to give them incentives to study in their vacations and time to do special work, if they are to be really effective. They should not be worrying about daily bread.

There is only one way for the church, and that is to pay for the college if it wants one.

The only other thing that can help our own present college is a larger enrollment of students. We are added into the Dana Bulletin, 1956-57. Tuition is \$350 per year. If we have 250 students this brings in a total of \$87,500. Twice the number of students would double that amount. It would not take very many more professors to instruct 500 than 250 students.

We have just been trying to think aloud as the college year starts this week.

WHAT DO PEOPLE SAY?

Jesus once asked his disciples: Who do men say that the Son of man is? Obviously Jesus did not ask this question to get information. He knew what people were saying. But he wanted the disciples to pay attention

This brings up the whole question of our spiritual diagnosis. Without a diagnosis we cannot apply the Word of God as we should. We must pay attention to what people think and say about spiritual things in order to meet their need. If we do not know what they think, we shall not be able to get their attention, and then we shall not be able to get any message across.

People have so many ideas. They had so many ideas at the time of Christ. Jesus read Matthew 16:13 and on.

But we Christians or we church people often forget to pay attention to people's thinking. We are used to certain ways of saying things. We have inherited certain forms of speech, and we go on with them, and even though they are right, they may not arouse the attention of the hearers.

Instead of listening to people we may busy ourselves with new methods and new discussions. These may be ever so good, and they may create a certain form of interest, but the important thing is to know what people think and then make your confession as Peter did: You are the Christ, the Son of the living God.

This is the only answer that is able to release the man who has questions. But this is not just an answer, it is a confession, which comes out of a heart that is personally touched by Christ. Flesh and blood, that is our natural man, cannot make this confession. It is only Christ who can change opinions and views, questions and discussion, into a living faith. And only the man with a living faith can make a confession that will be heard. But he must not neglect to listen to people, to understand them, if he wants their attention.

THE LANGUAGE WE USE

In reading Phillips' modern translations of the Gospels and the Letters of the Apostles, we cannot get away from the fact that our language used in sermons and articles may not always be the right vehicle for the truth we want to put across. Just as we wrote in the notes above in discussing what people think or say, so we must pay attention to the language we use, if we are to make people listen to our sermons. A good many sermons are preached by a good many preachers, and the congregations do not listen to half of what the pastor says. Is this because we use language which we have inherited from our forefathers, and which we find used in the devotional books of the day?

Perhaps if we read the Bible more, it might help. The strange thing about the sermons of Kaj Munk was the fact that they were so simple and so Biblical, but delivered in the language and the thinking people use every day. The Bible must so live in us that we take the content of the Bible and put new content into the words and language of today so that the hearers will recognize: Here is a new voice with a new message, the good news of Jesus Christ.

Church News from here and there

LUTHERANS ASK TO JOIN IN PIONEER MISSION PROJECT

Oslo—Lutheran mission boards over the world will be asked to participate in a pioneer missionary project among an estimated 300,000 natives living in an unexplored area of Dutch New Guinea.

The invitation to the boards was decided upon by the Lutheran World Federation Commission on World Missions at its conference in Hurdal Verk, near here.

The commission acted after hearing a report on a 13-hour aerial survey of the New Guinea area made by two missionaries under the auspices of the LWF Department of World Missions.

Dr. Fridtjov Birkeli, director of the department, presented the report. He said this was the first such survey of a mission field ever made by plane.

The two New Guinea missionaries, he said, flew up and down valleys, around snow-covered mountains and through narrow mountain passes. They also landed twice in the interior where they found natives "not very warlike in general."

Dr. Birkeli reported the missionaries were convinced that a "fine opportunity" exists in the area for the Lutheran Church to "start a real big work."

Dr. Fredrik A. Schiotz of Minneapolis, Minn., commission chairman, told the closing session that Lutherans from all parts of the world must henceforth think and plan together on missions.

"We have recognized here that we can no longer go on doing it more or less by ourselves," he said.

Dr. Schiotz also noted that at this conference "for the first time we have asked ourselves what the whole new situation in Asia and Africa should mean in terms of changes in policy, both in the national and international missionary enterprises."

PREPARATORY WORK ON LUTHERAN ASSEMBLY DRAWS CRITICISM

Oslo—Preparatory work for the Lutheran World Federation Assembly, to be held in Minneapolis, Minn., next year, was criticized by the LWF Commission on World Missions as lacking a "certain dimension of thinking."

The commission, which met at Hurdal Verk near here, referred especially to "the universal and eschatological character of the Christian Witness."

The delegates went on record in support of an address by Prof. Walter

Freytag of Germany who criticized "superficial thinking" in regard to the main theme of the Assembly, "Christ Frees and Unites."

The commission also issued a strong warning in regard to "high level speeches" at the Assembly. It said the speakers "should be fully aware that theirs is a task of pastoral care and the language should be chosen with that in view."

Preparations for the Assembly, the delegates declared, should take into consideration conditions in Asia and Africa and especially the problem of Christian unity.

"In Asia and Africa," the commission said, "this problem forces itself at this very moment upon the Lutheran churches as an inevitable problem."

"This is an area where the Lutheran churches are challenged and where, under God, they have a special contribution to make."

The commission's statement was sent to the LWF Commission on Theology, meeting in Sweden the following week to consider the Assembly theme, sub-topics and preparatory material.

COMPOSER URGES MODERN CHURCH MUSIC

Omaha, Neb. (RNS)—Contemporary church music should reflect the "dissonance and speed" of modern life, a Belgian composer and cathedral organist said here.

Flor Peeters, director of the organ department of the Royal Flemish Conservatory, Antwerp, and organist at the Roman Catholic cathedral in Mechelm, made the statement at the fourth annual liturgical workshop at nearby Boys Town.

"When you come to church you are still a modern man," Mr. Peeters said. "So I try to compose religious music showing the modern influence. To be honest, modern music must reflect the speed of life today. It must be dissonant, more intensified and heavier in expression because music is an image of life and life itself is dissonant and intensified today."

The composer, who flew from Belgium to teach at the workshop, emphasized that moderns "cannot write the same music people were writing at the time of Bach, when they were taking life much easier."

"Those composers knew nothing of traveling from Brussels to Nebraska in 24 hours," he observed.

SIX SONS ALL LUTHERAN MINISTERS

Toledo, O.—Many a devout mother has hoped that she might see at least one of her sons become a clergyman.

But for Mrs. Marie Heidmann, nearby Williston, her hopes have materialized six times over.

She has six sons and all have been ordained as Lutheran ministers. Her late husband, the Rev. Albert Heidmann, served in North Dakota and Canadian Lutheran churches.

The other day, the three youngest sons, Kurt, Rex and Armin Heidmann, were ordained. And by her three oldest sons.

The rite of ordination in St. John's church, Williston, was performed by the Rev. Albert Heidmann, pastor of a Lutheran church at Mendota, Minn.; the Rev. Herman Heidmann, Columbus minister, and the Rev. George Heidmann, pastor of St. John's church in Williston.

Mrs. Heidmann also has a daughter, She's married to the Rev. Edwin W. Staff, Fowlerville, Mich., a Lutheran minister of course.

The newly-ordained brothers have been assigned as follows: the Rev. Kurt Heidmann will become assistant to his brother, Gerd, at the Williston church; the Rev. Armin will serve in Rocky Point, N. Y.; and the Rev. Rex will be a mission pastor in Winnipeg, Canada.

The six brothers are graduates of Capital University, Columbus, where they attended the seminary.

DRAMATIZE VIRTUE, CHURCH AUDIO-VISUAL LEADERS ADVISE

Los Angeles—Religion represents the forces of good but that does not necessarily make it attractive to the public, the 13th annual international audio-visual workshop of the National Council of Churches here was told.

Wilbur T. Blume of Altadena, Cal., a member of the faculty of the Cinema Department at the University of Southern California, said church audio-visual leaders must dramatize virtue.

"You can't sell religion like soap," he said. "The people making religious films have to face up to a problem of education vs. propaganda. Education is interested in the welfare of the person whereas propaganda advocates using whatever technique that works whether it is honest or not."

Education doesn't have to be dull, "it can be dramatized," Mr. Blume added.

"Everyone knows that evil is ways more interesting than good," he said, "and it's only when you see evil in the light of its implications that virtue becomes attractive. Therefore

have to dramatize virtue. The churches must face up to the communications revolution. If people are not coming to church, then the church must go to the people. Although church membership has increased, participation is not increasing. The church is losing touch with the people and becoming merely a matter of good form."

The workshop drew delegates from the United States and Mexico, Canada, England, the Netherlands and Australia. Workshop leaders announced that the sessions will return to Los Angeles about four years. The workshop will be held next summer at Green Bay, Wis., its home for 12 consecutive years.

WORK BEGUN TO ESTABLISH LUTHERAN CHURCH IN ETHIOPIA

Oslo—Work has been started on a constitution for a Lutheran Church in Ethiopia, to be known as "The Ekeane Jesu Church."

A report to the annual meeting of the Lutheran World Federation's Commission on World Missions at nearby Hurdal Verk stressed that it was of "greatest importance to try to

rally the support of all the five Lutheran missions for this project."

Now active in Ethiopia are the Swedish National Mission Society, which pioneered missionary work in the country in 1865; the Norwegian Lutheran Mission, the Hermannsburg Missionary Society of Germany, the Danish Lutheran Mission, and the True Friends of the Bible (Swedish).

A sixth mission will soon be launched by the American Lutheran Church, which is planning to begin work in the Wollo Province and in Addis Ababa, capital of Ethiopia.

At the suggestion of Dr. Fridtjov Birkeli, director of the LWF's Department of World Missions, the commission recommended the establishment of a Lutheran theological seminary in Ethiopia through cooperation of the various mission boards active there.

LUTHERANS IN ASIA SEEN FACING MAJOR DILEMMA

Oslo—Christians in Asia face the dilemma of choosing fellowship on an international confessional basis or on a local, inter-confessional basis.

That was emphasized by Bishop Rajah B. Manikam of the Tamil Lutheran Church of India in an address at the eighth annual meeting of the Lutheran World Federation's Commission on World Missions, held at nearby Hurdal Verk.

Bishop Manikam expressed his views in the course of an analysis of the relations between the Lutherans in India and the Church of South India.

He pointed out that far-reaching doctrinal agreement has been reached with the Church of South India and that the Lutherans there were faced with the choice of joining with this Church, or keeping their relations with their fellow Lutherans around the world.

The decision will be a difficult one, he said, but one that only the Lutherans in South India could reach.

The one outstanding problem between the Lutherans and the Church of South India is the CSI's interpretation of the "historic episcopate" as an essential element in the stability and continuity of the church.

The Church of South India is a united church combining congregational, presbyterian and episcopal features. It was established in 1947 by Methodist, Anglican and South India United Churches.

THE LIVING WORD

By Luther A. Weigle

"Quick" and "lively"

The adverb "quickly" is used in the English versions of the Bible, and causes no trouble. It translates Hebrew and Greek words which mean speedily, in haste, or soon.

But the adjective "quick" in the King James Version translates entirely different words, and always means "alive" or "living." It is not retained by the revised versions. In verse "the quick and the dead" (Acts 2:24; 2 Timothy 4:1; 1 Peter 4:5) is replaced by "the living and the dead." In Hebrews 4:12, instead of "the word of God is quick, and powerful" we now read "the word of God is living and active."

When Korah and his company went down quick into the mouth of the earth, and it swallowed them up, the word "quick" refers not to the immediacy of the catastrophe or to the speed of their descent, but to the fact that they were buried alive. The account is in Numbers 16:23-33; it is interesting to note that verse 30 uses "quick" and verse 33 "alive." A similar use of "quick" is found in Psalms 115 and 124:13. The word "alive"

is now used in all these cases.

The word "quick" is retained by the Revised Standard Version in one passage, Leviticus 13:10, where it refers to the "quick raw flesh" of leprosy.

The verb "quicken" appears 14 times in the Psalms and 11 times in the New Testament; it is replaced in the RSV by such terms as revive, give life, preserve life, make alive, life-giving.

The word "lively" means "vigorous" in the description of the Hebrew woman by the midwives of Egypt (Exodus 1:19). Elsewhere it means "living." Moses received "living oracles" from God (Acts 7:38). Peter writes that "we have been born anew to a living hope through the resurrection of Jesus Christ from the dead," and exhorts his readers as sharers in that hope: "Come to him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 1:3; 2:4-5).

AELC TO JOIN MERGER TALKS WITH ULCA AND AUGUSTANA

Muskegon, Mich.—The American Evangelical Lutheran Church voted here to participate in merger discussions initiated by the United Lutheran Church in America and the Augustana Lutheran Church.

In a unanimous action at its 79th annual convention, the AELC accepted the joint invitation of the ULCA and Augustana to meet with them and other interested Lutheran church bodies "to consider such organic union as will give real evidence of our unity in the faith and proceed to draft the constitution and devise organizational procedures to effect union."

In a related action, delegates voted to postpone discussions with the ULCA concerning the possibility of the AELC becoming a constituent synod of the former body until the outcome of the negotiations toward a wider merger is determined.

The AELC is the second Lutheran body to accept the ULCA-Augustana invitation, the other being the Suomi Synod. It has already been declined by the Lutheran Church - Missouri Synod, the Lutheran Free Church, the Lutheran Brethren and the Norwegian Synod.

FRUITS OF OUR PROTESTANT FAITH

By Justa Lee Allen

What a valuable friend and servant to mankind is that branch of the Christian Church called Protestantism! Most of the priceless blessings that Americans and people in all Protestant countries enjoy may be thought of as fruits of the Protestant faith.

In Matthew 7:16 we read: "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?" Often it is possible to use and enjoy fruits that we eat without connecting them in our thoughts with the tree that produced them. Such, too often, is the case in relation to the many privileges men enjoy today in many parts of the world as the result of the Protestant Reformation. In either case, while enjoying the fruit, it is well not to neglect the tree, lest the time may come when there will be no fruit to enjoy.

One of the first and most precious fruits to be harvested from the "tree" called Protestantism was the open Bible—written in the language of the people—which Martin Luther gave to the common man. In translating the Bible into the language of the people, Luther placed into the hand of man a Magna Charta, giving to him physical, mental and spiritual rights that had never before been his. This open Bible made men free—free in thought, free in decision, free in action, free in worship. It led men to desire the practice of brotherhood toward other men. Since its inception, when Martin Luther made it possible for God to speak through the Bible directly to the German people in their own tongue, Protestantism has unceasingly been making its impact felt upon civilization through its emphasis on the Scriptures. One of the outstanding achievements of the Protestant Church has been the world-wide distribution of the Bible. The value of this service to the world cannot be estimated, because we have no way of measuring its complete worth to mankind. During the relatively short period of 400 years, the Protestant Church has sent out great streams of Bibles to all parts of the world. Nor must we forget that Protestant missionaries and scholars have worked untiringly in translating the Bible into languages of the people so that today at least parts of the Word of God are being read in more than a thousand different tongues.

It may not be amiss to remind of some of the fruits which have resulted from this world-wide distribution of the Word of God. Among other things, it has:

1. Restored the worth and dignity of the individual. This important concept of the divinely endowed gifts bestowed on the human soul has never thrived under a system which deprives an individual of the right of personally contacting God, and of making his own choices.

2. Halted oppression and injustice. There is plenty of both still in the world, but they have been challenged by Christian Protestantism.

3. Lifted the status of women. Wherever the Bible is an open book, the status of womanhood has been lifted from debased slavery to that of an honored queen in the home and in society. And in a land where the Protestant faith prevails, no power but woman herself can dethrone her.

4. Put greater value on children. Since the time that Jesus took little children in His arms and blessed them, children have been considered of first importance. In countries with open Bibles, little girls no longer are unwanted and thrown to the crocodiles.

5. Improved the life of the worker, changing his status from a serf or slave to an important and necessary integrant of society.

6. Developed a social conscience, teaching men the true meaning of the Golden Rule.

7. Called all peoples to practise righteousness and brotherhood, which is the only enduring foundation upon which to build national and international life.

8. Helped to give to free peoples all of the liberties they enjoy: freedom of assembly, freedom of speech, freedom of worship, freedom of the press, and all the other freedoms summed up in the Bill of Rights.

In short, it may truthfully be said that Protestantism has been a mighty and increasing force in the development of our modern society. We need only look at such countries as the United States, Scandinavia, and Great Britain to appreciate the superior social, educational and economic status of the people in these nations in contrast to the degradation, illiteracy and poverty of nearly all non-Protestant lands.

In our own country, the first interest of our founding Protestant fathers, after building their homes and churches and the setting up of their government, was the establishing of schools and colleges. Harvard University, Columbia, Princeton and Yale—four of the world's greatest universities—were all founded by Protestants. The glory and the transforming power of Protestantism and her amazing achievements through the first 400 years of history, cannot be stressed too often nor too strongly.

(Continued on page 15)

THE NORTH DAKOTA - MONTANA DISTRICT CONVENTION

By District Secretary, Eivind H. Nielsen

The North Dakota - Montana District convention was held in Nazareth Lutheran Church, Kenmare, N. D., September 7th-10, 1956. Kenmare is located in the northern part of North Dakota in a thriving wheat and red farming area. The population of Kenmare is approximately 2,000.

Pastor Edwin W. Petrusson, the pastor of the host congregation, and Mrs. Petrusson, and the Nazareth congregation had done all in their power to give us some good days with much friendly hospitality shown to all who came to the convention. We were strengthened by the Christ-centered messages we heard, and we enjoyed Christian fellowship with one another in the church and in the homes.

The number of pastors from the District at the convention was six. Forty-two lay delegates were present from the twelve congregations of the North Dakota-Montana District.

We were very happy to have three visiting pastors at the convention—namely, Dr. Hans C. Jersild, President of our Synod; Pastor George J. Robertson, Synodical Youth Director; and Pastor E. R. Andersen, who is a former pastor of the Nazareth Church, and who now is Lutheran Chaplain in the hospitals in Racine, Wisconsin. The theme of the convention was "That In Every-thing Christ May Be Pre-eminent."

On Thursday afternoon before the convention opened the pastors of the District were gathered to hear a discussion youth and Christian work among our youth. Pastor George Robertson led us in the fruitful discussion. At the opening service Thursday evening, Pastor George J. Robertson, Blair, Nebraska, spoke on the theme "Ambassadors For Christ."

On Friday morning of the convention many gathered at the Lord's Table. Pastor Silas Larsen, Kenmare, spoke on the text from 1 Cor. 16:23 where we read, "The grace of the Lord Jesus be with you." Pastor Larsen pointed out that the Holy Spirit ministers this grace to our hearts, and thus we are maintained in saving faith. The liturgist was Pastor Edwin W. Petrusson.

On Friday afternoon the District topic, "The Word of God and the Church" was introduced by Pastor Eivind H. Nielsen, Westby, Montana. His text was Matthew 4:11-16 where we read that Jesus Christ is the Head of the Church, and the Christian Church is the body of Christ. As His body we are to be actively engaged in serving Him.

The message at the consecration service Friday evening was brought by Pastor Alfred V. Andersen, Froid, Montana. His sermon was on the topic, "Come, Follow Christ."

On Saturday morning Pastor E. R. Andersen, Racine, Wis., spoke on the 23rd Psalm of David. Pastor Andersen emphasized the love and power of Jesus Christ, the Good Shepherd.

At the W.M.S. program Saturday afternoon Dr. Hans C. Jersild spoke on 1 Cor. 9:19-23 emphasizing that Jesus Christ gave all for us, to save us, and we should be willing to do all we can by His grace and power to present Christ to others and thus help win them for the Kingdom of God.

When Dr. Jersild spoke Saturday evening, on "Our Synod and the Merger," he explained very well the main parts of the Report of the Joint Union Committee and pointed out the careful concern shown by the representatives of all the negotiating bodies to write a document which will serve the new Church in the very best way. Dr. Jersild emphasized the great importance of faithful stewardship of our time, talents, and money—God's gifts to us.

Sunday morning when we gathered for the worship service, the large and beautiful Nazareth Church was filled to the last seat with worshipers from far and near. Pastor Edwin W. Petrusson was the liturgist. The sermon was delivered by Pastor Kenneth Petersen, Laverne, N. D. He used as his text, Luke 14:16-24, and spoke on the theme, "Excuses Which Do Not Excuse."

On Sunday afternoon Pastor E. R. Andersen spoke on the topic, "Jesus Christ, Forever the Same."

The closing message of the convention was given by Dr. Hans C. Jersild, who spoke on the topic, "The Things That Really Matter."

The business meetings were led by the president of the District. The president's and treasurer's reports were read and received. Pastor J. H. Petersen, Flaxton, N.D. reported on his work in Northgate, N. D., where he has worked for over seven years. This is home mission work. Pastor Petersen stated that he had been very happy for the work in this field, but his regret was that he could not do justice to the work because of the lack of time due to the wide extent of his parish. The results of the work are shown in stability rather than in numbers.

The District expressed its appreciation and gratitude to Pastor Alfred V. Andersen for his many years of faithful service in the congregation, both as pastor and lay-missionary. Likewise the District made known its sincere thanks and appreciation to Pastor Johan H. Petersen for his fine sacrificial service as pastor in the District.

Pastor Theo. M. Hansen, Winnipeg, Manitoba, who has accepted the call to serve Ebenezer Lutheran Church, Froid, Montana, and his wife, were given a hearty welcome.

The Northgate Community Lutheran Congregation was commended for a year of progress as a District Mission. May we continue in prayer that the small E.L.C. congregation on the Canadian side may decide to join with the Community Lutheran Church at Northgate, N.D.

As a District we are thankful to God that Miss Ilean Rohe, Kenmare, N. D., answered the call of God to Missionary Service in our Sudan, Africa, Mission field. We were urged to remember our missionaries faithfully in prayer, and may we pray to God that other young people will hear the call from God and respond: HERE AM I, SEND ME.

The District expressed its appreciation to the Bible Camp Committee for a good, constructive, and faithful work. Let us, both pastors and lay people, encourage our young people to attend the Bible Camp at Epping, N.D.

The Convention also expressed appreciation to the Sunday School Committee for its fine work. Recognizing the great importance of the Sunday School we encourage a greater zeal in promoting Sunday School Teachers' Institutes and Rallies.

The Luther League work was encouraged. The congregations were asked to promote the Fall Youth Rallies with greater interest. The Convention endorsed the cause of the Pocket Testament League among our young people.

The convention expressed its appreciation for the visits of our missionaries from foreign fields. It was decided that the Sunday afternoon offering of the convention should be given to the foreign mission most in need.

The 50th anniversaries of two of the District's congregations were announced—namely, Daneville Lutheran, Westby, Montana; and Nazareth Lutheran, Kenmare, N.D.

The Women's Missionary Society of our District was saluted by the convention for its consecrated efforts in the cause of Missions.

The District rejoices over the good response to Forward With Christ Appeal in our Synod.

The invitation of Ebenezer Lutheran Congregation, Froid, Montana, to hold the District's 1957 Convention there was accepted with hearty thanks.

The report of Mr. Ezra Larsen, the treasurer of District, showed a balance of \$2945.85 in the treasury. The following proposed budget was adopted:

| | |
|---------------------------------------|--------|
| Regional Committee | \$225 |
| The Bible Camp | 300 |
| Sunday School Committee | 150 |
| Pastors' mileage | 125 |
| Lutheran Welfare Societies | 600 |
| Lutheran Student Service | 520 |
| Contingencies | 100 |
| Printing of Convention booklets | 125 |
| Total | \$2145 |

The election results of the convention were as follows: President, Pastor Edwin W. Petrusson, Kenmare, N. D.; Vice-President, Pastor Kenneth Petersen, Luverne, N. D.; Secretary, Pastor Ejvind H. Nielsen, Westby, Montana; Treasurer, Mr. Aril Sunwall, Sidney, Montana.

Sunday School Committee:

East—Pastor Silas Larsen, Kenmare, N. D.
L. Whitworth, Bowbells, N. D.

West—Pastor Theo. M. Hansen, Froid, Montana
Marie Andersen, Westby, Montana

Bible Camp Committee:

Pastor—Edwin W. Petrusson
Pastor—Ejvind H. Nielsen

VALUE OF CONFIRMATION INSTRUCTION

By A. V. Neve

Confirmation instruction is an important factor in developing Christian consciousness. It is an opportunity that every conscientious pastor will utilize to the fullest extent.

In this brief article I shall not discuss methods of teaching, how much memory work should be required, one or two years' instruction, etc. Every pastor will use his best judgment in the matter.

It does appear to me, though, that there is a tendency in our day to make confirmation instruction an intellectual test. Where that is done confirmation instruction defeats its own purpose. Dynamic Christianity is not so many lessons to be learned from a book. Christian life is the soul's heartbeat with the living Christ. Every class period should be used by the pastor to bring Christ into the picture on the basis of the assigned les-

son in the Catechism. It makes me sad to state that I have no sweet memories from my confirmation instruction of spiritual emphasis that has left lasting impressions with me about intimate communion with the living Christ. The impressions which I have retained from my confirmation instruction are the cold lifeless intellectualism and the taskmaster of memory work.

The views I have just stated seem to be proven by the confirmation classes that I have in my county church during the months of June, July, and August. I meet with the class two mornings a week at eight o'clock. In that time and by concentrated work, where the pupils' minds are not occupied with the subjects and sports of school, more is accomplished in three months than in two years with one class period a week. This observation I wish to pass on to others.

German Kirchentag

Be Ye Reconciled with God!"

100,000 Protestants Meet for Worship

By Jean A. Olson

Masses of white flags with lilac crosses; ringing bells; men singing in trolleys, trains, on the streets; heat and rain; standing for Gollwitzer's Bible study; aching hearts; full hearts and sometimes eyes; masses—all vivid expressions of Frankfurt during the German Kirchentag rally.

It started the afternoon of August 8 with 100,000 persons meeting in the historic old square between the Römerberg and the Kaiserdom cathedral. As the two-hour long opening service progressed, more and more people joined the patient, standing crowds . . . thousands from East Germany coming directly from special trains as they arrived at the station.

The names of prominent guests were whispered through the throngs as each one took his place in the front row before the speaker's platform and the huge Kirchentag cross—Dr. Theodore Heuss was in the center, a beloved leader of his people as president of the West German Federal Republic; Bishops Dibelius and Loehe, familiar names signifying a firm Christian witness to all of German life; Dr. Reinhold von Thadden-Trieglaff, revered president of the Kirchentag; Dr. Martin Niemöller who preached the opening sermon as president of the host church of Hesse-Nassau and an impressive array of other Church and state leaders from West and East Germany and from many continents and countries.

Eyes were also on two other men—Dr. Otto Nuschke, Deputy Prime Minister of the German Democratic Republic (DDR—East Germany) and his colleague, Dr. Johannes Dieckmann, president of the People's Parliament. Dr. Nuschke attended as a representative of the Evangelical Church in East Germany.

Perhaps the most dramatic moment of the opening service came when Dr. von Thadden-Trieglaff greeted the packed throngs, asking them to follow prayerfully the theme of this, the seventh Kirchentag rally since the war—"Be Ye Reconciled with God." Then, noting that the DDR had allowed more than 20,000 of its citizens to come to Frankfurt by special permission, he addressed his audience in a solemn voice:

"I welcome our brethren from the German Democratic Republic. They belong to us. We belong to them. Together we shall take care that we never forget the unity of the Evangelical Church in Germany and that we always shall be longing for the moment of the reunification of our people." This was an emotional moment for most of the Kirchentag guests. Many of the East Germany participants were visiting the West for the first time since the war, seeing relatives for the

first time in many, many years, renewing the ties which make the German longing for unity so intense. Most of them, in fact nearly all, are strong Christian witnesses in their churches, daily facing tremendous psychological pressures to capitulate to the state and renounce the church. They found renewed strength in their contacts with the Western churchmen. And both found added strength and inspiration from each other and from God during the Kirchentag this year.

"Be Ye Reconciled with God" was sub-divided into six themes which were discussed in various work groups during the five days of the rally. The groups were called: Reconciliation Within the Church; Reconciliation and Rural Life; the Church and Political Responsibility; the Church and Rural Life; the Church and Economic Life and the Church in the Large City. Bible studies were also held each morning led by outstanding leaders from East and West. Communion services in the various Frankfurt churches were given four times daily. Outstanding cultural events—plays, concerts, readings—filled every evening. Men's groups, women's groups, youth groups met in between times.

Attending these events each day were some 60,000 full-time participants. During the final closing service at Rebstock Airport in suburban Frankfurt, Sunday, August 12, more than 500,000 persons arrived to worship in the open air and to sing the closing hymn, "Now Thank We All Our God" to the accompaniment of 2,000 trumpeters. During the week, discussion groups and Bible studies were attended by crowds of up to 18,000—many had to stand.

More than 20,000 persons per day were fed in the huge mess hall—warm, thick pea soup and crisp, fresh wurst and bread. DDR guests were given packages of food to take back to their families and friends left behind—cheese, oranges and fruit, bread and butter.

Hundreds or perhaps one should say thousands (they all look alike) of German boy scouts in bright green shirts and lederhosen, served as guides, door guards and human fences to keep the crowds orderly and orderly they were. There was never a sign of confusion or impolite hurry. Other hundreds of young "Interpreters" milled with the crowds, ready to help out a friend from the "ecumene" who could not speak German and several thousands from 25 nations came. German attendants came from the Lutheran, Reformed, Union and Free Protestant churches.

Along with the warm brotherly feeling of Christian fellowship which permeated the Kirchentag, there were

(Continued on page 13)

THE LUTHER LEAGUE

John W. Nielsen, Editor

Symbols of the Christian Church

THE SYMBOLS OF THE APOSTLES

Thomas:

History has done an injustice to Thomas. We do not generally speak of Denying Peter, Ambitious John, or Calculating Philip; yet the average church member when asked about Thomas will respond, "Oh, you mean Doubting Thomas."

Thomas did doubt. He was unable to believe that his Lord had risen from the dead until he had beheld Him and His pierced hands and wounded side. But beholding the Risen Christ, Thomas uttered the greatest of the New Testament confessions of faith, "My Lord and my God!"



It is good to note in this post-Easter account how Jesus meets the individual on his level of need and comprehension, and meeting him there, lifts him to higher faith. It is also good to know that Thomas who was absent from the band of apostles that first Easter evening was with them a week later and accompanied them on that early morning fishing trip that ended with a breakfast on the beach prepared by the Lord.

The doubting incident is not the only event in the life of Thomas that we have recorded in scripture. There is also his courageous utterance when Jesus goes up to Bethany. Lazarus, the friend of Jesus, had died. When Jesus, in spite of the warnings of the disciples, decides to make the journey to Bethany within easy access of His enemies in Jerusalem, Thomas says to his companions, "Let us also go, that we may die with him."

Again in the upper room we encounter Thomas. It is to his honest statement, "Lord, we do not know where you are going; how can we know the way?" that Jesus replies with those cherished words, "I am the way, and the truth, and the life; no one comes to the Father, but by me."

Thomas did doubt, but his doubt was transformed into faith by the One who can do far more abundantly than what we ask or think.

The Bible seems to indicate that Thomas was a twin. It would be interesting to know something about his brother or sister, but that is not ours to know.

Upon the shield of Thomas stands the emblem of a carpenter's square and the vertical spear. The square refers to the tradition that says Thomas carried the gospel to India and there built a church, doing much of the work himself. The spear suggests his supposed martyrdom at the hand of King Midsai for converting Queen Tertia, the king's wife, to Christianity.

People and Places

Albert Lea, Minnesota :

The Luther League of **Trinity Lutheran Church** launched their fund raising campaign for next year's **California convention** with a car wash on August 2. Other projects are planned for the coming months.

Northfield, Minnesota:

Early in August the Luther leaguers of **St. Peter's** conducted a devotional visitation to the homes of some of the aged and shut-ins of the community. Afterwards they viewed slides from Panama taken by one of the leaguers who was stationed there during his time in service.

On Sunday, August 26, the leaguers sponsored a congregation fellowship and sing on one of the beautiful farm lawns. The proceeds from the lunch went into the California Fund.

Notes From Missouri:

Three former members of Boy Scout Troop 14, sponsored by Immanuel Lutheran Church (Missouri Synod), Giddings, Texas, received their theological diplomas from Concordia Seminary, St. Louis, this past June. While it is not exceptional for Boy Scouts from other denominations and Lutheran synods to enter the ministry, it is something of a record when three Boy Scouts from the same troop and the same church enter the ministry and when that church is the Missouri Synod that has traditionally opposed scouting.

Start Them Off Right

By Howard Clark

Another courtesy knack that you can master is this matter of introductions. Start the two new friends off at by pronouncing each name clearly and correctly. Names are difficult to remember at the best. You can help if, when you introduce someone, you say the names slowly and distinctly.

When you take your friend into a group, if at all possible, introduce her to small groups at a time. Unless it's strictly an automatic brain, she can't remember a whole string of names rattled off at one time.

When you want to remember a name, and, believe me, you do or you'll feel lost when you meet the person again, repeat the name after the introduction and to associate the name with the new face.

Does it bother you to know whom to introduce to whom? Don't let it. Actually, it's very simple. The fellow is always introduced to the girl—with three exceptions, the President of the United States, a member of royalty, and a minister. Your chances of ever introducing the president or a member of royalty to anyone are slim, not to say practically non-existent. All you have to practice saying is, "Jean, let me introduce my friend, Pete Smith."

When introducing two men, or two women to each other, you mention the older person first, such as "Dad, let me introduce Pete Smith." If one of the men is a minister, you avoid much trouble by simply calling him Pastor Smith. The Lutherans do anyway and the word is far less pitfalls than reverend. It has been fouled up so much that it seems to be used incorrectly more than correctly. It is an adjective and one properly says, "The Reverend Mr. Smith." Besides, it is always correct to call a minister plain mister. Don't confer a doctorate degree on him until you are the official of a college. It embarrasses him to be called doctor when he hasn't agreed.

When you're on the receiving end of an introduction, you always shake hands with each other when introduced. However, if the man is older, let him offer his hand first. And if introduced to a girl, the choice is hers. More often, she won't shake hands with you. She merely smiles and that's sufficient.

(From the forthcoming book, **For Fellows Only**, to be published by Zondervan.)

North Dakota-Montana Luther League Convention

The forty-sixth annual convention of the North Dakota - Montana Luther League was held at the United Lutheran Church, Flaxton, North Dakota, on June 29-July 1. The theme of the convention was "Ambassadors For Christ."

The convention was opened by the district Luther League President, **Pastor Alfred Andersen**, on Friday evening in the name of the Triune God. Fifteen delegates besides visitors were present from seven congregations.

Pastor Eugene Wekander of St. Paul Nebraska was the guest speaker at the convention and a touring speaker of the district.

Officers elected for the coming year are President, **Pastor Silas Larsen**; Vice President, **Pastor Kenneth Petersen**; Secretary, **Carol Frandsen**; and Treasurer, **Coyla Larsen**.

Myril Schultz was the winner of last year's district scholarship at **Dana College**. It was voted to offer this \$75.00 scholarship again for the coming year.

The convention voted to promote the sale of **Christmas Chimes** and **One** magazine throughout the district.

LEAGUERS ARE ASKING

1. Just what does the term "Gospel" mean?

The word "Gospel" means "good news." It is a message intended to bring joy to those who hear it, but it is more than a message—it is a person. The Gospel is really Jesus Christ himself, in all that He represented, was, and is, and in all that He accomplished through His death and resurrection. John 3:16 has rightly been called "The Little Gospel" for it confronts us with Christ and His work.

This is the good news that is ours that we who were lost in sin have been redeemed through our Lord Jesus Christ. Remember the words of Luther's explanation to the Second Article of the Apostles' Creed? "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true Man, born of the Virgin Mary, is my Lord; Who has redeemed me, a lost and condemned creature, bought me and freed me from all sins, from death, and from the power of the devil; not with silver and gold, but with His holy and precious blood, and with His innocent sufferings and death; in order that I might be His own, live under Him in His kingdom and serve Him in everlasting righteousness, innocence, and blessedness; even as He is risen from the dead, and lives and reigns to all eternity. This is most certainly true." This personal encounter with Jesus is the Gospel.

BY THE FIRESIDE

SUPPOSE IT SHOULD BE TRUE

Suppose there really is a God
A God who really lives.
Believing this is not so odd
In view of what He gives.
There's life itself—the simple fact
Of me, myself, alive;
And in that little thought is packed
The most we can contrive
To know of our existence here—
I know that I am I.
From that idea the next is clear—
I know that I must die.
Does God exist? We'll not debate,
But let's assume He does
And life is ruled by Him, not fate;
That means a lot to us.
If God is real—as real as you
And just as much alive—
He knows your life and what you do
whence your thoughts derive;
You're made by Him, you're not self-
made.

You can't just go your way
As though no God should be obeyed
And you were here to stay—
You're not, you know; and comes
the time,
Before you're really fit,
Eleventh hour begins to chime:
It makes you think a bit!
If God does not exist, of course,
It doesn't matter much
Just how you live—the only force
In conduct is the touch
Of feckless, witless, sightless chance;
The dreary empty scene,
Of turning figures in the dance
Of daily dull routine.
But life is real and God is true,
To hell with Satan's grin;
If we ignore God, as we do,
Let's call it simply—sin!

C. G. Wilson

"FOLLOW ME"

Jesus never sends a man ahead alone. He blazes a clear way through every thicket and woods, and then softly calls, "Follow me. Let's go on together, you and I." He has been everywhere that we are called to go. His feet have trodden down smooth a path through every experience that comes to us. He knows each road, and knows it well; the valley road of disappointment with its dark shadows; the steep path of temptation down through the rocky ravines and slippery gullies; the narrow path of pain; with brambly thorn bushes so close on each side, with their slash and sting; the dizzy road along the heights of victory; the old beaten road of commonplace daily routine. Everyday paths He has trodden and glorified, and will walk anew with each of us. The only safe way to travel is with Him alongside and in control.

—S. D. Gordon

PRAYER FOR A SCHOOL

For a schoolhouse anywhere
I send up a silent prayer:
"Christ, great Teacher, bless this place;
On it shed Thy love and grace.
Teach the teachers; let them see
That they shape earth's destiny.
Home and church and school—these
three
Carry on Thy ministry.
As from Thee comes growth of seed,
So to Thee we bring our need:
What to plant and how to sow—

That is what we pray to know.
Let schools be in Thy pure sight
Bethlehems of truth and light."
For a schoolhouse anywhere
I send up a silent prayer!
—From "Food for Thot."

"WHEN YE PRAY"

One reason for our Lord's urging that when we pray we go into our closet and shut the door in order that we might commune in secret with God is the fact that such communion is difficult unless we first of all shut the world out. Otherwise the noise and confusion of the world will often keep us from hearing "the still small voice" with which God speaks to us. Moreover, as Dr. James Reid has expressed it, "We need to get the glare of the world out of our eyes before we can see the unseen and eternal." Let us therefore follow the Master's example, and his urging, and learn to "go apart." It is when we have truly learned to do so that we find ourselves in the presence of God.

—Christian-Observer

The visitors to the U. S. from Europe shook their heads with wonder as they rode past the old people's home. There a long row of rocking chairs oscillated briskly under the urging of their ancient occupants.

"Look!" said one of the party. "These Americans keep up their mad pace to the very end."

THE UNBOUGHT GOOD

What would our land be worth to
the land we sell and buy,
And fence about, and call our own
Without God's open sky
To hold the sunset's rose and gold
The white clouds floating high?

What would our fields be worth to
Without the gift he sends;
Without the sunshine and the rain
On which our bread depends,
His little brooks to flow for us,
His birds to be our friends?

Oh, as the land without the sky
That ever bends above,
So barren and so desolate
Our lives without his love!
The blessings that no gold can buy
Our greatest riches prove.

—Annie Johnson Flinn

HOW GOD TREATS US

One of my dearest friends, who later became a Professor of Theology, told me that once when he had been naughty as a child he was sent to bed by his mother when his father was away preaching. Feeling very miserable he lay in bed listening for the return of his father. When he came back he crept downstairs and stood in the open doorway, fearing a rebuke from his father. His father saw him, stretched out his arms and said, "My own wee son!" My friend, who could never recall this incident even in adult life without tears filling his eyes, said "I shall never forget the delicious sense of belonging to my father." That is exactly how God treats us.

—Leslie Weatherhead

"Behind the altar," said the cathedral guide to a party of tourists "lies Richard II. In the churchyard outside lies Mary Queen of Scots. And who" — halting above an unmarked flagging in the stone floor and addressing a tourist from London—"who do you think sir, is lying 'ere on this spot?" "Well," answered the Cockney "I don't know for sure, but I have my suspicions."

Alfred: "My aunt said I was putting on weight, and I stepped on the scale to check."

Millie: "How much did you weigh?"

Alfred: "I don't know. When I looked down, I couldn't see the scale."

20,000 PROTESTANTS MEET FOR WORSHIP

(Continued from page 9)

some moments of high tension and drama, particularly in discussion group number three, The Church and Political Responsibility. A debate on freedom of speech, press and elections in the East Zone occurred one day in which Dr. Nuschke took part. Several East Germans stood up to sharply criticize the DDR policy on these matters. When these speakers were loudly applauded and cheered, the discussion leader attempted to calm down the crowd but received cries of: "But we are enslaved—we want to get this off our chests for once. It is why we have come here!"

Then, Dr. Nuschke stood up to ask that the Kirchenrat issue a declaration against the continuing threats of war and against H and A bomb tests. Later, another East German stood up to ask Nuschke why he and his former party, the Eastern Christian Democratic Union (EDU) had not taken a stand against the Youth Dedication ceremonies which were state supported to win youth from Christianity. Nuschke cried that this was false.

Later, he and Dr. Dieckmann told a press conference in Berlin that delegates from Eastern Germany had been discriminated against during the Kirchentag "thus further contributing to the division of the nation." Kirchenrat officials denied this but it is feared that some of the more outspoken among the East German participants may not find it so easy when they return home. All of the "brothers from over there" were enthusiastic about this opportunity to visit the West where

"the air is freer." However, of all those who came, none remained in the West. All returned to their homes to carry on their witness for the church where they are needed most.

On the final Sunday, Bishop Lilje, Lutheran World Federation president, preached to a crowd of approximately 20,000 in one of the great halls of the Frankfurt industrial fair grounds where all major meetings were held. A brass band led the singing, a Frankfurt pastor led the liturgy. Crowds stood in the aisles, raising their voices in the familiar Lutheran hymns. They spoke out clearly in reciting the Apostles' Creed and prayerfully for the Lord's Prayer. When Lilje spoke, there was absolute silence and attention. He quoted a line from the Twenty-Third Psalm—"He prepareth a table before me in the presence of mine enemies" and then said:

"Many of us will soon be going home to places where enemies are about. It is difficult to serve Him in such an atmosphere. But He prepared a table before us in the presence of our enemies. Christ is with us. Be trusting!" He spoke to all in attendance, not just the East Germans. We all returned to homes and offices after the Kirchentag where the enemies of body and soul await us and the struggle to remain true taxes our spiritual strength. But those who sought help from the Kirchentag surely found it and can use its message as a reservoir for difficult times ahead. Its central challenge, so often repeated, will serve as a constant reminder:

"Be ye reconciled with God!"

THE CHURCH SPIRE ON THE DAIRIE

(Continued from page 1)

The present pastor is the Rev. Erind H. Nielsen. He has written the following story of the anniversary.

The Daneville settlement is located in North Dakota in Divide County about seven miles southeast of Westby, Montana. The town of Westby is situated on the upper boundary of North Dakota and Montana.

The Daneville Lutheran Church is situated in the center of Daneville settlement. The main crop of this area is wheat, which grows very well when the rainfall is sufficient.

The Daneville Lutheran Congregation was organized July 6, 1906, in the home of Mr. and Mrs. A. T. Olesen.

Pastor L. H. Kj  ller was the pioneer pastor of Daneville congregation. During the first winter of 1906-07 church services were held in the sod shack home of Mr. and Mrs. A. T. Olesen. The first church building was completed in the spring of 1907. Members of the first board of the congregation were: Deacons, C. D. Larsen, Ole Rasmussen, and Peter Hemmingsen; Trustees, Christian Johnson, A. T. Olesen,

and James Hanson. The secretary was Ole Rasmussen, and the treasurer was James Hanson.

A Sunday School was also begun in 1906 with an enrollment of 13 pupils. The first Sunday School superintendent was Knud Rasmussen. Ole Rasmussen, James Hanson, C. D. Larsen, and Jacob Freund were the first Sunday School teachers.

In 1913 a new church, which is the present church, was built. This new church is much larger than the first church, and it was dedicated during the North Dakota - Montana District convention held at Daneville in June, 1914.

Many fruitful years have passed since then, and recently on July 6th to 8th, 1956 the Daneville Lutheran congregation observed its Golden Jubilee. Many people from far and near gathered in the church to observe this special event in the congregation's history.

Two of the former pastors spoke the first evening, July 6,—namely, Pastor Lyle W. Paulsen from Harlan, Iowa, and Pastor Ole I. Larsen from Dickson, Alberta, Canada. Pastor Ejvind H. Nielsen, who serves the

congregation, opened the Jubilee festivities in the Name of the Father, Son, and Holy Spirit. At this and throughout the festival the choir and the men's quartet brought messages in song.

On Saturday evening, July 7, of the Jubilee festivities, Pastor Alfred V. Andersen, then Froid, Montana, and Pastor Ole Larsen brought messages from God's Word. Pastor Alfred Andersen, is a son of the Daneville congregation in the ministry.

Sunday is always a specially festive day in church festivities, and so it also was for the many worshipers who filled this beautiful country church on Sunday morning, July 8th, 1956. Pastor Ejvind H. Nielsen was the liturgist. Pastor Alfred V. Andersen delivered the sermon. He used as his text Matth. 19:16-26 and emphasized the great truth that salvation is not the work of man but the work of God who sent His Son Jesus Christ into the world to save lost sinners which we all are by nature.

At the Sunday School service the children, teachers, and others heard a message from Pastor Ole Larsen, who

(Continued on page 15)

| | | | | | | | |
|---------------------------|-----------|----------|-----------|----------|----------|---------|---------|
| 1956-57 Budget | 339317.00 | 19404.00 | 143033.00 | 32103.00 | 70662.00 | 7800.00 | 6631.00 |
| Percentages (approximate) | 100 Pct. | .06 | .42 | .10 | .21 | .02 | .11 |

ACKNOWLEDGMENTS

| | Total Received | Children's Homes | School Fund | General Fund | Home Mission | Indian Mission | Peoples Church |
|---|-----------------|------------------|----------------|----------------|----------------|----------------|----------------|
| Previously acknowledged (August 25, 1956) | 21640.24 | 1330.27 | 5592.01 | 5842.71 | 5168.71 | 915.45 | 279.00 |
| Racine, Wis., Danish Sewing Circle of Our Savior's Church | 13.50 | | | | 13.50 | | |
| Albert Lea, Minn., Trin. Luth. Church in memory of Mrs. Fritz Andersen from Rev. and Mrs. Alfred V. Andersen | 5.00 | | | | | | |
| Selma, Calif., from Mrs. Mary Clausen in memory of Mrs. Carmilla Andersen, Sanger, Calif. | 3.00 | | 3.00 | | | | |
| Ord, Nebr., Bethany Luth. Church, Synod. Quota | 100.00 | 6.00 | 42.00 | 10.00 | 21.00 | 2.00 | 19.00 |
| Falmouth, Me., Emmaus Luth. Church, from Mr. and Mrs. Harold Aaskov in memory of Mrs. Carl Sorensen, Boston, Mass. \$5, in memory of Mr. Peter Sorensen, Boston \$5 | 10.00 | | | | 10.00 | | |
| Falmouth, Me., Emmaus Luth. Church, from Mr. F. W. Fischer in memory of Peter Sorensen, Boston, Mass. | 2.00 | | | | 2.00 | | |
| Blair, Nebr., from friends in memory of A. Clarence Vig | 29.00 | | 29.00 | | | | |
| West Branch, Iowa, in memory of Hans Kofoid, from Mr. and Mrs. Hans Petersen \$5, Mrs. Laura Kofoid in memory of her husband \$10.00 | 15.00 | | | | 15.00 | | |
| Viborg, S. Dak., Spring Valley Luth. Church in memory of Mrs. Camilla Marie Andersen, Anton, Mae and Lester Olesen, Viborg \$1.50, Hazel and Marius Petersen, Irene, S. D. \$2, Mr. and Mrs. Chris Long, Mrs. Gladys Petersen, Viborg \$2, Mr. and Mrs. Morris Petersen, Irene, S. D. \$2 | 7.50 | | | | | | 7.50 |
| Mrs. L. P. Jensen and family, Viborg | 1.00 | | | | 1.00 | | |
| Shennington, Wis., St. Peter's Luth. Church | 25.00 | | | 25.00 | | | |
| Albert Lea, Minn., Trin. Luth. Church Synod. Quota | 1000.00 | | | 1000.00 | | | |
| Minden, Nebr., Fredericksburg Luth. Church Synod. Quota | 170.00 | 10.00 | 71.00 | 17.00 | 36.00 | 3.00 | 33.00 |
| Albert Lea, Minn., Mrs. Egen Jensen in memory of Mr. and Mrs. Fred Romer | 10.00 | | | | | 10.00 | |
| Blair, Nebr., Mr. and Mrs. Elmer N. Johnson in memory of Mrs. Signe Bonneson, Kimballton, Ia. | 2.00 | | | | 2.00 | | |
| Chicago, Ill., from Frances and Edwin Jorgensen in memory of Miss Lena Petersen, Chicago | 5.00 | | | | 5.00 | | |
| Fresno, Calif., Grace Luth. Church on Synod Quota | 200.00 | 12.00 | 84.00 | 20.00 | 42.00 | 4.00 | 38.00 |
| Exira, Ia., Mr. and Mrs. Ingward Bro in memory of Clarence Vig, Blair, Nebr. | 2.00 | | 2.00 | | | | |
| Laurens, N. Y., Rev. and Mrs. Carsten C. Kloth in memory of dear sister Kristine Hansen | 5.00 | | | 5.00 | | | |
| Elk Horn, Ia., from Salem Home Ladies Aid in memory of Mrs. C. M. Olsen | 3.00 | | | | 3.00 | | |
| West Branch, Ia., Bethany Luth. Ladies Aid and Mission Society in memory of Hans Kofoid (through WMS) | 5.00 | | | | 5.00 | | |
| TOTAL | 23253.24 | 1358.27 | 5823.01 | 6919.71 | 5324.21 | 934.45 | 2893.00 |

SPECIAL MISSIONS

| | Budgets: | Foreign Missions | South Missions | Japan Mission | Santal Mission | Sudan Mission | Jewish Mission | 1956 Luth. World Action | China Mission |
|--|-----------------|------------------|----------------|----------------|----------------|----------------|----------------|-------------------------|---------------|
| Previously acknowledged (August 25, 1956) | 49855.01 | 1183.27 | 8331.97 | 9504.65 | 5672.76 | 8847.31 | 256.88 | 16043.17 | 15.00 |
| Blair, Nebr., following sent through WMS Synodical Treasurer: W.M.S. of Golgotha, Chicago, Ill., for Evangelist Barka Murmu of India | 14.00 | | | | 14.00 | | | | |
| Golgotha WMS, Chicago, Ill., for Evangelist Sadashi Hari of Japan | 25.00 | | | 25.00 | | | | | |
| St. Mary's WMS, Kenosha, Wis., for Mr. Bisewas salary | 86.40 | | | | 86.40 | | | | |
| St. Mary's WMS, Kenosha, Wis., for Jacob, Hospital Worker, Sudan | 50.00 | | | | | 50.00 | | | |
| Selma, Calif., from Mrs. Mary Clausen in memory of Mrs. Leonard Jensen | 3.00 | | | | 3.00 | | | | |
| Selma, Calif., from Mrs. Mary Clausen in memory of Mrs. Peter Lund, Fresno, Calif. | 3.00 | 3.00 | | | | | | | |
| Trufant, Mich., St. Thomas Luth. Church | 106.30 | | | | | | | 106.30 | |
| Harlan, Iowa, Bethlehem Luth. Church, Jacksonville, Ia., in memory of Peter Christensen from Mr. and Mrs. Nick White, Jens Jorgensen, Ralph Nielsens | 5.00 | | 5.00 | | | | | | |
| Castro Valley, Calif., Faith Luth. Church S. S. | 136.21 | | 136.21 | | | | | | |
| San Francisco, Calif., Ansgar Luth. Church | 139.10 | | | | | | | 139.10 | |
| Viborg, S. Dak., Spring Valley Luth. Church in memory of Mrs. Camilla Marie Andersen, Lawrence Tanderups, Irene and Harold Nielsens \$1 each for LWA; Mrs. Helga Kjergaard, Iene, S. D., Mr. and Mrs. Ole Liabae, Irene, S. D., Peter C. Christensens, Marion, S. D., Lena Petersen, Irene, S. D., and Mr. and Mrs. Carl Knudsen, Viborg, S. D., \$1 each for Foreign Missions | 7.00 | 5.00 | | | | | | | |
| Shennington, Wis., St. Peter's Luth. Church | 29.88 | | | | | | | 2.00 | |
| Neola, Ia., St. Paul's Luth. Church from Pastor and Mrs. Harry Sorensen | 25.00 | | 25.00 | | | | | 29.88 | |
| Fresno, Calif., Grace Luth. Church | 125.40 | | | | | | | 125.40 | |
| Racine, Wis., Emmaus Luth. Church Ladies Aid, Circle I, for hospital work | 40.00 | | | | | 40.00 | | | |
| Northfield, Minn., St. Peter's Luth. Church, Circle 3 | 30.00 | | | 30.00 | | | | | |
| Underwood, Ia., Luth. Church (where most needed) | 65.00 | 65.00 | | | | | | | |
| TOTAL | 50745.30 | 1256.27 | 8498.18 | 9559.65 | 5776.16 | 8937.31 | 256.88 | 16445.85 | 15.00 |

PLEASE NOTE: If contributors of Memorial Gifts desire it, we shall be glad to send an acknowledgment card covering the gift, the bereaved's family, when address for same is furnished us. pvh., treas.

Received with thanks.

Blair, Nebr., Sept. 1, 1956.

P. V. Hansen, Treasurer.

FRUITS OF OUR PROTESTANT FAITH

(Continued from page 6)

Another achievement of the Protestant Church has been its great influence on social reform. Dating especially from the latter part of the nineteenth century, Protestants have been active in efforts to apply Christian ethics to such problems as war, crime, health, disease, sex and industrial relations. Many movements for getting away with the evils in society, such as condemnation of war, curbing the use of alcoholic beverages, and

correcting wrongs in the industrial system, have been sponsored mainly by Protestant Christianity.

It is not too much to say that wherever Protestant teachings have taken root, they have brought a greater degree of happiness, truth, and personal freedom to mankind. They have been a light to dispel the darkness of ignorance, illiteracy, disease, poverty, and their accompanying fears. And all this because they have ever sought to magnify Him, the Christ, who is The Light of the World.

THE CHURCH SPIRE ON THE PRAIRIE

(Continued from page 13)

About the Bible being our map to walk by.

Noon about 275 people were served a delicious dinner in the church parlors. After dinner we enjoyed fellowship with one another and called to memory many experiences from the past and from the present, both old and new.

In the afternoon the service was formal. Hymns were sung by the congregation, and special numbers were rendered by individuals and groups. One of these was a Danish hymn, "Sejlende paa Havets Bølge" which was one of the hymns sung by the first group of eleven pioneers when they gathered for the first service in the Daneville colony in the open prairie a spring under the leadership of Missionary Jens Dixon. This was in the fall of 1905.

Then, on the afternoon of July 8, 1956, a few pioneers and many others gathered also to hear God's Word and to sing praises to Him to whom alone all glory and honor are due. Greetings from former members, the neighbor church in the same neighborhood—namely, Emmaus Lutheran Church, and others were read by the pastor of the congregation. He also acknowledged several gifts which had been donated to the Daneville congregation by members and friends. Then one of the pioneers related memorable experiences from pioneer days. The pastor gave a testimony in word or deed, and a few of the pastors brought greetings too. The predominant note was one of thankfulness to God for His continued mercy and guidance throughout the 50 years of the congregation's history. After the afternoon service, we continued informal fellowship. Pictures taken by the Rev. Rudolph Brothers, of Dagmar, Mont., were enjoyed at a delicious supper.

Monday evening marked the closing of the Jubilee festivities. The first speaker was Pastor Edwin W. Petrusson, Kenmare, N. D., president of the North Dakota - Montana District of the U.E.L.C. He spoke on Revelation

3:14-22 and emphasized that God builds His Church where His Word is proclaimed and where the Sacraments are rightly administered. In the life of the congregation we must constantly look ahead to new conquests for Jesus Christ, Who stands at our heart's door and knocks. He wants to enter. Let Him in.

Pastor Lyle Paulsen brought the closing message basing his thoughts on the 139th Psalm of David. Pastor Paulsen said that this Psalm could be said by way of application to summarize the blessed days which Daneville had experienced. We are never out of God's presence. Pastor Paulsen also said that the Bible shows how sinful man is both fleeing from God and coming to Him again by the power of the Holy Spirit.

The 50th anniversary services came to a close with the reading of 1 Thess. 5:23-24 by Pastor Nielsen and the giving of the Benediction by Pastor E. W. Petrusson.

We were sorry that Pastor Harold E. Larsen and family of Green Bay, Wisc., one of the former pastors, were unable to be with us. Mrs. Thorvald Henningsen and family, Hartwick, N. Y., were not present for the occasion.

Other pastors who have served Daneville Lutheran Church but who are now no longer among the living are: Pastor and Mrs. L. H. Kjoller, Pastor and Mrs. Theo P. Beck, Pastor and Mrs. C. C. Mengers, and Pastor Thorvald Henningsen.

The interior of Daneville Church had been redecorated beautifully, and the exterior had also received a new coat of paint.

There were many people gathered for this memorable occasion of Daneville's 50th anniversary. Guests and visitors had come from California, Nebraska, Iowa, Minnesota, Montana, and North Dakota as well as many from the local parish and area.

We are very thankful to everyone who in any way contributed time, talents, and gifts to make the Jubilee festivities possible.

We are very thankful to the visiting pastors and their wives and families for coming.

We are very thankful for the faithful work of the pioneers and those who followed them in building the church and community. Above all we are very thankful to our heavenly Father for His grace and protection. May we continue to build upon Jesus Christ and His Word, which is the only solid foundation. Let us remember the truth of God expressed by the Psalmist in Psalm 127:1, "Except the Lord build the house, they labor in vain that build it."

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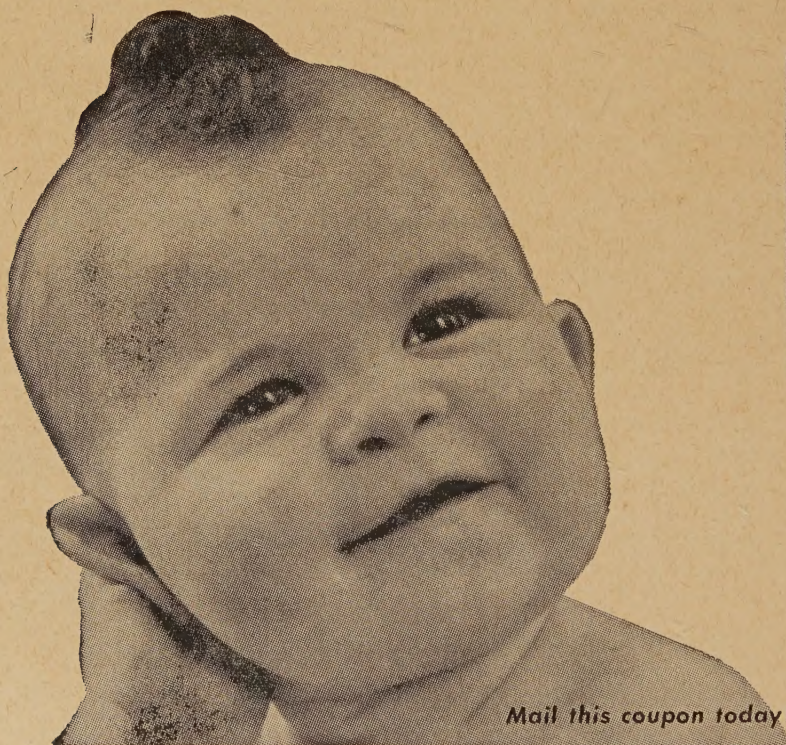
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